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VOL. V

BLOOMINGTON, IND.

No. 8



The Community Center

LIST OF LANTERN SLIDES WITH NOTES
ON THE COMMUNITY SCHOOLHOUSE



APRIL, 1920

University Extension

Every community has problems which it cannot meet successfully alone. Most organizations within a community depend in some degree on outside agencies to increase the effectiveness of the work done. Interdependence is an increasingly dominant characteristic of the community and the state. Consequently one of the functions of University Extension is to facilitate the process of mutual aid, to make available to communities desiring them the resources at the command of the University, to coöperate with the community in developing its local resources, and to create if possible new resources to meet certain new demands. In accordance with this function the Division conducts the Extension Teaching Service and the Public Welfare Service.

THE EXTENSION TEACHING SERVICE includes correspondence-study, class-study, club-study, and lecture courses. THE PUBLIC WELFARE SERVICE includes collecting and lending package libraries and material for visual instruction; organizing and directing institutes, surveys, conferences, public discussion leagues, and extension centers; giving coöperative assistance to clubs, civic societies, public boards and commissions, and other community agencies. These activities are designed to assist individuals and communities of the state in the solution of some of their problems and in the furtherance of the general welfare.

Address all communications to

THE EXTENSION DIVISION, INDIANA UNIVERSITY,

Bloomington, Ind.

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Prefatory Note

This bulletin is offered as a suggestive aid to those who are interested in the community center movement in Indiana. It is not intended as a lecture to be read to an audience, but is meant to indicate how the set of lantern slides listed may be made the basis of lectures by local social workers. The notes were written as explanations of the individual slides, consequently



FRANKLIN TOWNSHIP SCHOOL, ACTON, IND.

they do not constitute a coherent lecture. Borrowers may rearrange, add or subtract to suit the purpose of their own lectures. The slides will be lent for one week free of charge to any school, library, or club in the state. Borrowers are urged to study carefully the sources of information given in the bibliography, to familiarize themselves with the illustrations, and to prepare the lecture so as to be independent of the printed notes.

The Extension Division has two other sets of lantern slides which have a bearing on the community center idea: "Playgrounds" and "The Social Center". The latter set was arranged by Edward J. Ward, author of the well-known book on that subject and a pioneer in the movement. The suggestive lecture which accompanies the slides was written by him.

The Community Center¹

By WALTON S. BITTNER, *Associate Director in Charge of Public Welfare Service,
Extension Division, Indiana University*

The Ideas for which America Fought. America fought for an actual thing, a reality, not for a mere theory of democracy. The free nations are democratic organizations and their local groups of citizens are members of self-governing communities which literally were saved by the victory of the Great War. A community center is a place of democratic organization so designed that the existing freedom and self-government of the citizens will be preserved, strengthened, and enlarged.

The people of every locality of the United States should develop for themselves a community center which will be their memorial to victory and their pledge of devotion to the practical task of perfecting freedom and opportunity for themselves and their neighbors.

A Simple Idea and a Practical Instrument. Citizens of the United States must *live* democracy as well as talk it. To live democracy every person in a neighborhood must learn about common problems, must discuss them with his neighbors, and must coöperate in solving them. That is the simple idea of the community center, an idea which may be summed up in the phrase, *more coöperation between all neighbors in the community*. Of course we have coöperation where there are no formal community centers; the point is, that we want more coöperation thru an organization consciously devised for its promotion.

The community center is a place and a form of organization chosen by the citizens of the neighborhood for the very definite purpose of increasing the number and effectiveness of activities which bring the people of the district together.

Definition of Community Center. A community center is a place of organization for the promotion of unity in the neighborhood and efficiency in the widest field of citizenship.

"A community center is both an idea and a device. As an idea it means community fraternalism. As a device it may enable a community to know itself, its problems, and something about their solution."—R. V. PHELAN, University of Minnesota.

"A social center is a place where people can come together on a basis of absolute equality for the promotion of those things in which all have a common interest; a place where the people of a neighborhood or community can meet for recreation, entertainment, or instruction, and for the discussion of the problems of individual, municipal, and national life."—From pamphlet issued by the South Bend Chamber of Commerce.

"The social center has come, making the schoolhouse the place plus the leader. It is an institution which aims not only to supplant the dive-keeper, the dance-hall proprietor, and the corrupt political boss, but to furnish also that initiative and stimulus which will connect unattached

¹This chapter is a partial reprint of a mimeographed bulletin prepared and distributed by the Division of Educational Extension, U.S. Bureau of Education, 1919.

musicians with musical clubs, help dramatic aspirants to find a means of expression, bring the lonely into friendly groups, organize forums for the clarification of community questions, and, in fine, do any service whereby society is strengthened in its ability to give opportunity to the individual."—CLARENCE A. PERRY.

"The community center is an ideal, an institution, and a method of approach to the social problem. Its foundation is local democracy and economic self-support, partial but progressive. It ministers to the whole community."—From the 1915 announcement of the New York Training School for Community Workers.

Origin of the Social Center. The social center movement is to some extent a reinstatement of the school in the position it held during the rural expansion of seventy years ago when the schoolhouse was used informally by the whole community.

The present movement received its first marked impulse in the definite and comprehensive experiment of the School Extension Committee of Rochester, N.Y., begun in 1907.

Some writers have gone back to the *agora* and *lyceum* of the Greeks, the *forum* of Rome, the *Landsgemeinde* of Switzerland, the *town meeting* of New England, and other historical institutions to discover sources of the modern community center idea.

Various recent movements such as evening schools, vacation schools, playgrounds, parent-teacher associations, settlements, numerous other civic undertakings, public lecture systems, and university extension are part and parcel of the community center movement and in a sense its progenitors.

Why Community Centers Should be Established. Each community needs a place where all persons can meet on common ground. The roads and streets have restricted uses, so have the churches, the lodges, public halls, and theaters. The schoolhouses should be larger and more adequately equipped for generous neighborhood uses.

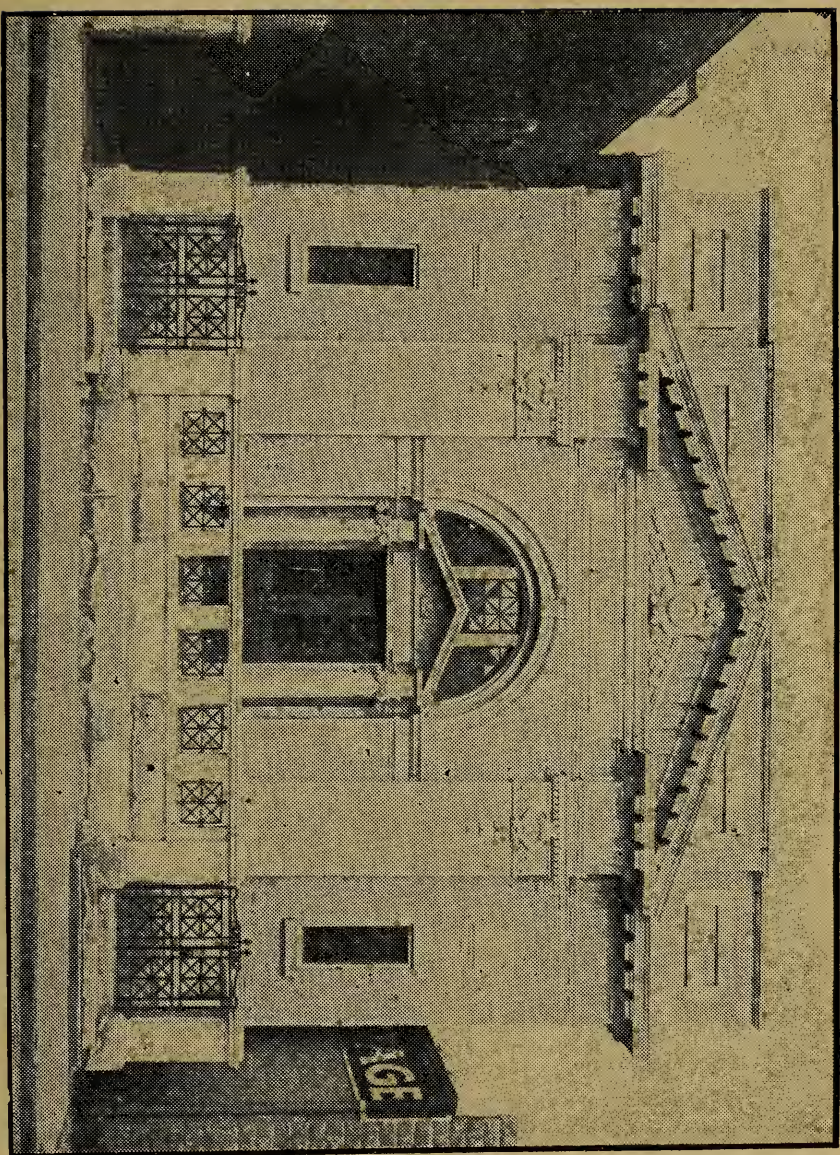
The polling places are unattractive, undignified, not appreciated as the sanctuary of the people's rights and privileges. The ballot box should be in the schoolhouse, the neighborhood center.

The voters have little or no means of discussing together the community needs. It is not easy for the elected officials, the public servants, to explain their difficulties or to listen to the citizens' suggestions and mandates. The schoolhouse should be used constantly for public discussion.

Each neighborhood needs facilities for play and recreation which will exclude no one. The best art, books, pictures, drama, pageants, games, forms of physical exercise and recreation are available for all if the resources are pooled.

The best way to foster neighborhood spirit is to provide a comprehensive democratic organization which will give every citizen an opportunity to do something for the whole group, to participate in group undertakings for the good of the whole neighborhood.

An instrument is needed which will make the foreigner, whether from Europe, or from the next county, a part of the neighborhood with equal rights and privileges. Americanization begins in the neighborhood, and the public school should be its base and center.



COMMUNITY BUILDING, SEYMOUR, IND.



COMMUNITY CHRISTMAS TREE AT BLOOMINGTON, IND.



LIVING-ROOM OF COMMUNITY BUILDING, SEYMOUR, IND.

Better education should be provided for adults as well as children. The community center can provide for both; it can take even the university and its resources for higher education to the very door of every neighborhood.

The nation and the local community are not as generous in practice as in ideals. The democratic ideal of the right to the pursuit of happiness and well-being for all must be translated into the neighborhood, the home, the school, the shop, into agriculture and industry. Industrial and political democracy can be attained only thru real and constant effort on the part of the community acting as a whole, not thru official agencies alone, but thru a free, democratic organization.

The Need of Community Centers. Urban growth necessitates the expansion of existing institutions or the creation of new ones to meet the new conditions. The shift of population to cities from rural districts and foreign countries presents a problem of readjustment urgently demanding solution.

Responsible neighborhood spirit should be fostered as a counter to the irresponsibility of separate groups.

Public discussion is essential to efficient democracy. Civic energy must be organized.

The strain of modern life must be met by adequate means of relaxation. Play, recreation, entertainment, amusement, should not be left to unrestricted commercialization but should be made functions of a community institution.

Public education should not be restricted to formal instruction of the small percentage of children who attend school. Education in a democracy should eventually be inclusive and continuous.

Specific Functions and Activities. Provisions for wholesome amusement, elevated entertainment, organized play and recreation for adults as well as children includes, in existing centers, reading-rooms, art exhibits, inspirational addresses, concerts, recitals, drama readings, story-telling, motion pictures, directed play and games, physical training, athletic contests and exhibitions, folk dancing, banquets, and general social occasions of endless variety.

Provision for broad education for adults and children in and out of school includes informal classroom instruction, illustrated lectures, informal talks and addresses, shop work, basketry, millinery and vocational training of many kinds, besides many other activities which have a socializing influence.

Provision for civic development includes orations, debates, political speeches, conferences on welfare subjects, institutes, public discussion of the widest latitude, besides organization for a "clean city", town beautification, disease prevention, and numerous activities which react to improve local self-government and democratic citizenship as a whole.

Provision for improvement of the economic status of members of the center group may include coöperative buying, employment agencies, vocational guidance, etc., besides various activities which secure better service from city departments, public utilities, and private concerns.

Moreover, in so far as center activities make for fuller, richer, saner, and more efficient neighborhood life, just so much greater is the economic gain to the community.

Principles of Foundation. The type of social center developed originally in Rochester, N.Y., was based on the principle of self-government. The activities were chiefly social and civic.

The principle of economic self-support is recognized in New York City and elsewhere. Local revenue need not exclude gifts nor taxes (school board support) but may advantageously become more and more the predominate factor in maintenance.

It is contended that real self-government requires some measure of local fiscal control.

The development of sources of local revenue as an economic basis for the community center may make possible unlimited expansion of the movement. The center may become the nucleus not only of the usual social and civic activities but of new experiments in the uses of leisure and even in the stimulation of producers' and consumers' coöperative organizations.

Organization of Community Centers. The form of organization varies with the nature of the community. A small town with one or two schools should usually have one community center organization which takes in the whole town and as much of the rural district as possible. In larger cities the inclusive organization is limited to school districts except through federation with others in the city. The federation reaches out into the rural districts.

Various clubs with specific aims of value to the community may be dependent on the central organization, but are frequently distinct and free from restrictions other than those imposed by school or city authority.

Self-government and financial autonomy have in some cases been complete both in the inclusive central organization and the independent clubs subject to final authority as to minor details of the use of the school plant.

The extent of domination by school boards varies largely with the character of the boards. In some cities it includes absolute control from the hiring of directors to the prescribing of topics of discussion. In other cities the civil city has succeeded in securing large privileges from the schools, including practically free administration of all the community center activities.

Paid secretaries and directors are indispensable to successful community centers. In the selection of these officers, the tendency is to consider their special qualifications just as in the case of a school principal who is appointed to perform specific duties during the regular school day. A school principal in some cases is well fitted for the civic secretaryship or for the general directorship of a social center. Certainly it would be well if all principals and teachers could have their profession raised above the comparatively limited field of formal instruction.

Funds for the central organization are raised in many different ways from appropriations to private subscription and endowment. It is important, however, that the central organization does not impose membership fees or collect dues; no one in the community should be excluded because of failure to contribute. Active membership with power to vote is usually limited to members who formally register.

"Above all else be sure to get the right person to supervise your social centers. They will be a community asset or a community calamity according as they are wisely or unwisely administered. In this work, limiting the expenditure for supervision instead of curtailing of equipment is the worst



YOUNG MEN'S CIVIC CLUB.



MILROY (IND.) HIGH SCHOOL.



ART GALLERY IN RICHMOND (IND.) HIGH SCHOOL.

kind of economy. Indeed, if a competent supervisor cannot be secured from the outset, it is preferable to delay the undertaking until such time as one can be had."—LEE F. HANMER, of the Russell Sage Foundation.

Steps in Organizing a Community Center. Put information concerning community centers into the hands of every person in your community. Distribute leaflets, bulletins, letters. Have every local organization discuss the idea. Have ministers and other speakers present it to their audiences. Have posters and exhibits displayed. Use every device to publish the idea before any definite proposals for organization are made.

Decide on a tentative plan of organization and present it to individual leaders. Get their agreement to a minimum program of action. Make the agreement definite and binding as to obligations of the leaders approached. For instance, each leader will agree to attend a certain number of meetings of the community center organization when established; the school trustees, board or committee, the mayor, or the county council will agree to give the use of public buildings; the public official will agree to organize discussions of the work of his department; the physician will agree to report on specific community health problems.

Hold meetings for the discussion of the community center project; first of the leaders, then general meetings.

Elect by general vote commissioners or a large general committee to draw up a plan of procedure and make recommendations for a form of general organization and for specific activities. The plan must be elastic and based on proved methods of existing centers.

Have a general discussion and vote on the proposed plan; then provide for the election of a permanent council which will appoint committees according to activities.

The council and committees will secure funds and employ community center directors. The directors will act on the authority of the council, subject to revisions by the general assembly of the community center which will include any enrolled adult in the neighborhood.

The directors and the council thru its committees will cooperate with all previously existing organizations working for community welfare, and act as far as possible as a coördinating body promoting the general welfare.

Community Leaders Responsible. It is only partly true that the people are responsible for bad government; the leaders of the community are to blame when a community fails. For democracy functions well or ill according to the spirit, knowledge, and resources of the people given to them by the strength of effort of their community leaders, the doctor, lawyer, preacher, teacher, editor, public official, any person with abilities, gifts, resources above the average. Consequently it is the duty of the leaders to provide every facility for improving opportunity for individual social development.

In establishing a community center the burden of initiative must fall on the privileged citizen, the exceptional citizen, who has power either by virtue of ability or position. If ability and position were relatively the same in degree, then the community center should be furthered by every public official, and first and logically, by state, county, and local superintendents of schools and by the university, college, normal school, and local school officials, professors, organizers, and teachers. That is, the community has a right to look to the leaders of democratic education for leadership in

democratic organization, for democracy is most of all dependent on universal education and the knowledge and power that comes with education. Within the local community the school officials must be prime factors in establishing and maintaining the community center.

Indiana School Law (1913). Section 1 provides that schools shall be opened to social center activities upon petition of one-half the voters residing within two miles of the schoolhouse.

Sections 2 and 3 provide that the school authorities shall provide, free of charge, light, heat, and janitor service for the use of neighborhood organizations.

There are some restrictions imposed, and the boards or other school authorities have considerable discretionary powers.

Community Center Buildings. Schoolhouses will probably be more and more used as community centers especially as the architecture and equipment change to meet the requirements of a broadening educational policy. Other meeting places have been successfully utilized for social centers because of their availability or because of the opposition of school authorities—the town hall, city hall, courthouse, fire engine houses, municipal warehouses, park buildings, public libraries, churches, and rented halls.

In several small cities in Indiana social center organizations and welfare clubs have erected buildings for community activities. In large cities various organizations are making efforts to plan neighborhood centers, determining beforehand the nature and architecture of the various buildings such as the postoffice, library, school, theaters, stores, etc., and arranging for social center space and equipment in one or more of the buildings.

Results of Activities. The neighborhood or community organization which is inclusive, liberal, and permanent should get all the people together to work for the common good. It should tend to remove the isolation which is an increasingly threatening characteristic of city life and the influence of which is destructively felt in small towns and remote rural districts.

Thru continuous contact of individuals and groups there should come increased toleration, understanding, and sympathy.

The essentially inclusive character of the institution should rejuvenate ideals of social equality and democracy.

The free discussion of political and social problems should mean more intelligent voting on the part of citizens and greater deliberation and consequent efficiency of councilmen, legislators, and administrative officers.

The wide variety of activities in the center should enrich the physical, intellectual, and moral life of the community.

Finally, the community center should mean "a central consciousness, intelligence, and force", a unified, efficient community spirit.

The Community Schoolhouse¹



It has been said that education is the foundation of democracy. If citizenship in a democracy means full personal and social development with real freedom in "the pursuit of happiness" there must be a wide interpretation of the fundamentals of education and an extension of the methods in school procedure sufficient to enable every person to acquire that education which fits him for broad living.

Our schools should serve to liberate the best community forces, develop community resources, and foster social unity. In the light of such a broad purpose, physical training, inculcation of morals,

education in civic duties, and education in recreation are as legitimate functions of the school as is vocational training or the teaching of the three R's. The "prime purpose" of the school building or grounds cannot be arbitrarily designated in terms of past experience and antiquated laws; it must be reasonably determined with reference to all exigencies of a rich community life. Certainly if one reason alone could justify the use of schools as community centers, it would be that no single community agency has undertaken generally the task of providing education in recreation and in practical civics,—in the intelligent use of leisure, in thoro training for practical citizenship. The community center movement aims to make the school serve the neighborhood and the nation in the broadest and completest sense. Says Mr. H. R. Knight: "Young people go wrong during their leisure hours. While at work or at study their thoughts and actions are controlled by their tasks. When free to do what they will they may or may not make the right use of their time. The state undertook the support of schools in order to insure the upbringing of *moral citizens*. Free schools have been in existence over a century and a half and now people are beginning to question their ability to inculcate morality." At a teachers' convention in Albany, Dr. Lyman Abbott said: "Crime in the United States is growing faster than the population, *in spite of our public school education*." The school session does not cover that period of the young person's day when his character is being most actively formed. That is the recreation time. "The boy without a playground is father to the man without a job", said Joseph Lee. "I believe that it is equally true that the girl without a social center is mother to the woman without a home. Today we may have grafters in our common councils and dishonest men in our city offices because years ago our municipalities did not see to it that *all* the boys and girls played the games of youth in the proper way."

¹This chapter is a condensed reprint of a *Bulletin of the Extension Division*, Vol. I, No. 4, entitled "The Community Schoolhouse," published in December, 1915. Some of the lantern slides and explanatory notes were furnished by Mr. H. R. Knight of the Russell Sage Foundation.

Education is a public function in a democracy. Social center activities can be made important factors in education. Recreation is recognized as an essential factor; accordingly, community recreation becomes community business; it cannot be left to individuals. Few fathers can provide their sons with playgrounds. Many mothers fail to make social centers of their homes for their daughters. Just as it is beyond the ability of the average family to give its children the right kind of schooling at home, so it is beyond its power to provide them with the right kind of recreation.

The free school has provided formal schooling for the children; it is now coming forward with provisions for social education for both the young and old. The free school is broadening its scope to include social centers. On account of its location the schoolhouse is a natural and convenient center of a neighborhood. When the neighborhood is properly organized, the schoolhouse social center brings the whole family together for its recreation, for intelligent use of its leisure time.

Nearly all large cities, hundreds of small cities and towns, and numerous rural communities are developing social centers, and an ever-increasing number of school boards are now extending their wise direction *over the playtime* of young people.

List of Lantern Slides With Notes. The lantern slides in this set are selected from photographs taken in places widely scattered over the United States.

In New York City the Board of Education maintains evening recreation centers in several scores of school buildings. If you should go into one of the main centers you would be likely to find groups playing games and training for athletics, and perhaps see a crowd of young men and boys watching a boxing match between two well-trained athletes.

1. New York, N.Y.—Recreation Center (Public School No. 41).

Boxing and similar exercises not only develop the body but leave permanent effects upon the character. They promote persistency of purpose and bodily control. In the New York school centers the young men devote considerable time to basketball.

2. Chicago—Basketball (Kindergarten Room).

In this picture the young woman is referee. She is also a social center director. The city which maintains sports is setting up a powerful counter-attraction to street loafing, to saloons, and to inferior commercialized recreation.

3. New York—Evening Recreation Center (Folk Dance).

"Folk dancing represents the maximum of benefit with the minimum of expense. Exhilarating, sociable, imparting grace, exercising all the muscles, quickening the important bodily functions, requiring small space per person, and economical of teaching material—its introduction has changed the aspect of life for thousands of girls and it may be preparing heritages of rhythm and color for unborn generations." (Clarence A. Perry, department of recreation, Russell Sage Foundation.)

An important member of the staff in every girls' center is an instructor in this delightful and invigorating art. Besides the more lively games, the

girls, as well as the boys, are able to enjoy the less strenuous but more sociable amusement furnished by chess, dominoes, authors, and similar games.

4. Boston Games Club—Community Schoolhouse (Quiet Games).

In the classrooms, meeting-places for clubs are afforded. Both the boys and girls have their own literary, athletic, and debating societies. The club director and organizer is kept busy going from room to room assisting in the preparation of programs and giving instructions in parliamentary practice. Only young people above school age are admitted to the New York centers. One exception to this rule is made. If the child comes bringing some books and a study card signed by a day-school principal he is admitted to a classroom upstairs.

5. New York—Evening Recreation Center (Girls' Study-room).

Here under the supervision of a competent teacher who answers legitimate questions, school children are afforded a well lighted and comfortable place to study, conveniences which many of them are not able to obtain at home. The roofs of many of the New York schools are also play centers during the summer evenings; the boys play indoor baseball or basketball, while the girls dance and sing from 7 until 10 o'clock to the music furnished by a band of five pieces.

6. Gary, Ind.—Emerson School (Juniors Entertaining Seniors).

The wider use of the school plant is bringing about a change in the school structure. This is illustrated in the plans of the Emerson School at Gary, Ind. This edifice was planned with a view to having it used by the community. In the basement there are not only domestic science and manual training rooms, but also a swimming-pool and two gymnasiums, one for the boys and one for the girls. On the first floor is a large auditorium so placed that it can be entered without passing the classrooms. The hall will seat 824 persons, and can be used for lectures, dramatics, and other community purposes. The stage is equipped with footlights and drop curtain, and all its appointments conform to the Chicago fire ordinances. The Emerson school is a good illustration of the modern schoolhouse built to serve not only children but adults as well. Its capacious domestic science rooms are large enough for banquets and other occasions expressing neighborhood sociability.

The manual training work is arranged so that the boys can make in the shops, the boats, aeroplanes, and other toys which they use in the well-organized playground work. Besides the six-acre playground at the rear of the school and the two gymnasiums, the school is also equipped with a swimming-pool which is used not only by the children but by adults as well. In such a rich environment it is not strange that the regular school work which is carried on there should overflow into delightful evening playlets which entertain the whole family.

7. Boston, Mass.—Minstrel Club (High School).

Few Boston schoolhouses have as large a stage as the Emerson school, but amateur dramatics flourish. The stage of the auditorium in the Gary schoolhouse is exceptional as are most of the appointments of the building. The community is so well satisfied with the Emerson building that it has now put up another of the same type, the Froebel School, equipped with two

swimming-pools, two gymnasiums, and an eight-acre playground in the rear. In schoolhouses not built to provide for social center activities, makeshifts are resorted to. Every city cannot have the wonderful buildings Gary has—not for some time to come—but that need not prevent social center development. Most old school buildings have spaces which can be made available by the use of cheap chairs in halls, offices, and classrooms.

8. Rochester, N. Y.—Civic Club (Adults).

The fixed desks and seats in the classrooms of the old-fashioned schoolhouse are frequently not large enough for the adults and older boys and girls. Fixed desks are uncomfortable for adults. Such desks as these make it hard to utilize the classroom for social center purposes. In Rochester where the social center movement reached such a distinctive development a new school seat has been contrived which does away with these difficulties. The use of the school chair which is not fixed to the floor, and which has a drawer for books under the seat, facilitates the proper sanitation of the room. These chairs can be rearranged in one minute. The school work itself takes on a new flexibility and variety in a classroom equipped with these chairs. If the substitution of movable desks and seats entails too great an expense, the old desks may be mounted by fours on skids. This arrangement makes it possible to clear a room with little difficulty. The space set free can be used for all sorts of social center activities.

9. Rochester, N. Y.—New Citizens' Banquet.

This picture shows how a gymnasium may be put to good use in a novel way. The guests at the banquet were immigrants who had obtained their final citizenship papers.

10. South Bend, Ind.—Civic Club.

This view shows how a school hall may be made to serve as a meeting place.

11. Louisville, Ky.—Girls' Club.

Here is a photograph of a meeting under difficulties. The rooms in the building have been cleared of fixed seats and a space has been made available for groups of various sizes.

The following slides show some of the social center provisions for boys:

12. Philadelphia, Pa.—Woodwork Club (Social Center).

Even a one-room rural school can supplement the ordinary curriculum with play and interesting handwork. The farmer's boy takes to woodwork as readily as the city boy if he is shown the fun of it.

13. Pueblo, Colo.—Newsboys' Club (School Center).

Carrying newspapers is often dangerous work for boys. A social center club may safeguard them in many ways: it binds them together around their common interests; it provides for coöperation and for interest in things more wholesome than the temptations of the street.

14. Columbus, Ohio.—Boys' Games (School Center).

Idleness, running the streets, confinement to the "yard" after school, imposition of unsuitable tasks,—all result in harm to the growing boy. In

the afternoon and the early evening the schoolhouse should offer a place for work and play under supervision.

15. Chicago.—School Center Reading-room.

Classrooms should be used continuously and not merely for regular work.

16. Meadow Township School, Iowa.

The boys of this rural school have regular competition with neighboring schools. The center carries on numerous activities for patrons as well as pupils.

17. Iowa Consolidated School—Manual Training.

A rural school can secure extensive equipment if the community realizes its value. The shops should be used freely, not limited to class work.

18. Columbus, Ohio—Boys' Club (Parliamentary Practice).

Preparation for public speaking and civic discussion should begin early.

19. Silver Township Special School, Iowa.

These boys had all left school for various reasons. A special agricultural class was organized for them and they were also brought into the general social activities of the school center.

20. Richmond Rural School, Iowa.

The school holds regular fairs. These products were collected and arranged by the boys' club.

21. Jersey City, N.J.—Social Center (Physical Training).

22. Diagram—Food of Common Birds.

This slide is part of a chart prepared for use of a boys' bird club in a Chicago social center. It has been used in the same way in Pennsylvania and Iowa. Nature study may be made both interesting and profitable.

The following slides suggest some social center provisions for girls:

23. Philadelphia, Pa.—Folk Dancing at Social Center.

Folk dancing is a combination of physical and aesthetic exercise. It develops bodily grace and poise and stimulates the imagination.

24. Detroit, Mich.—Capron Community Center (Cooking Class).

There are several consolidated schools in Indiana which have even better domestic science equipment than the Detroit schools. Some of them give extension courses to young women not attending school.

25. Pueblo, Colo.—Riverside Social Center ("Tea").

Group education, training in social activities, exercises in the give and take of numbers occupied in common interests—such "socialization" is essential to the process of making good citizens.

26. East Boston, Mass.—Social Center Sewing Club.

Club work for girls avoids the usual formality of domestic science in the classroom; it makes possible the free play of interest. In training for home-making it must not be forgotten that the home is more and more

coming to include the neighborhood, the city, the state, and nation, and that women must "mother the community." For instance, home cannot be clean unless the city is clean; therefore city functions like street cleaning, garbage disposal, medical and sanitary inspection, sewer construction, water supply, and so on, indefinitely, must be the concern of the home-makers, the women. Moreover, the spirit of the home must be made to dominate the entire community; mothers and daughters must know community needs, share in the improvement of city conditions, and introduce into the common life of the citizens the spirit of generosity, kindness, charity, interdependence, and coöperation. Consequently social center activities for girls should be sufficiently comprehensive to include not only domestic science but community civics, just as the activities for boys and young men should include a rich range from manual training to practical politics.

27. Salt Lake City, Utah—Woman Election Clerk.

Training for citizenship should begin with the children; only thru such training will they grow into capable women.

The following slides suggest social center activities for young men:

28. Chicago—Young Men in a Drill (School Center).

With the shortening of work hours has come an increase of leisure; young men require interesting avocations to maintain their personal poise and to increase their efficiency as members of the group. Physical exercise is the most popular avocation; especially when it can be taken in company with others and under adequate direction. The social center makes these conditions possible.

29. Wisconsin Breeders' Association—Inspecting Guernseys.

This is a view of a Pure Stock Club connected with a rural community center. Practical organization of this kind is a valuable function of a community schoolhouse.

30. East Boston—Social Center Dramatics (School Center).

There is a growing realization of the possibilities of dramatics as a socializing factor. The drama gives opportunity for team work of a high order; it develops respect and consideration for others, and interests widely divergent groups in a neighborhood.

31. Louisville, Ky.—A Choral Club (Broadway Social Center).

There are signs of an awakening interest in music in America of which a revival of choral singing is not the least in importance. Many Indiana towns have "singing schools" which foster community music. Rhythm of music and of the dance, it is said, is as old as the human race and is a powerful force in civilization. The supreme art of ancient Greece owed much of its greatness to the perfection of physical grace and the appreciation of harmony and rhythm of the Grecian people. The most highly developed civilizations of today have wonderful music and drama fostered by the people.

32. Detroit, Mich.—Bishop School.

Addresses, debates, work done by the members of the neighborhood group are more real and vital than imported attractions and amusements.

33. Detroit Center—Talk by Corporation Counsel.

The community schoolhouse makes it possible for the voters, the citizenship, to discuss intelligently questions of political policy, to deliberate on laws and measures for the common good, to formulate and express public opinion, and to enforce the will of the voter thru his servant, the official. Civic discussion in the neighborhood center fosters political intelligence and makes for progress.

The following views present a few of the ways in which the community schoolhouse serves the young women:

34. East Boston—Young Women's Civic Club.

It is significant that New England, the home of the "little red schoolhouse" and the "town meeting", should develop most thoroly the social center. It is interesting to note that the community schoolhouse which is keeping alive old institutions of democracy is now thrown open to the women. And yet some believe that the East will never willingly grant the suffrage to women. Membership in a civic club does not give women the suffrage, but it can make them better citizens than the average male voter.

35. Jersey City—Social Center (Embroidery Club).

Civic discussion and embroidery seem far apart in the case of women; so also do singing and politics in the case of men, and yet good citizenship depends not alone on a knowledge of civics and politics, but also upon appreciation of the aesthetic, and upon the capacity of the group for working together.

36. Detroit Center—Polish Girls (Folk Dancing).

Assimilation of immigrants need not mean a loss of old-world traditions and customs. The social center may preserve for us the best customs of Europe. Folk songs and folk dances are linked with history and tradition; our adopted citizens should be encouraged to foster them.

37. Louisville, Ky.—Broadway Center (Basketry).

Girls and women need constructive handwork. The sense of power and the feeling of satisfaction which goes with craftsmanship must not be withheld from women, as the narrowing of the scope of the household occupations renders their work continually more burdensome, routine-like, and barren. Varied handwork performed in company should enrich the daily life of all women.

38. Jersey City—Social Center (Choral Singing).

Choral singing is peculiarly valuable for girls and women, because they seldom participate in coöperative undertakings—their life is too individual and confined. Community centers are doing much to bring the women together for common purposes. Richmond, Ind., has developed its musical talent effectively. It has established and maintained a large high school orchestra, a "People's Symphony Orchestra", a "People's Chorus" of about 200 voices, and a high school chorus. There are few pleasures as worthy of support as singing.

The remaining slides show activities which include the whole neighborhood in common use of the community schoolhouse.

39. New York City—Beer Garden and Dance Hall.

Altho beer gardens no longer flourish in the United States, the social situation which they met still exists. The solution of the problem of combating vicious amusement places has involved the use of the schoolhouse for dancing. It is argued that where dancing is bound to persist efforts must be made to direct it into normal channels and a wholesome environment. Even those who absolutely disapprove of dancing under any circumstances have agreed (in many instances) that it is better to use the schoolhouse supervised dance as a corrective rather than allow the vicious dance hall to draw unhindered scores of young people into menacing surroundings. It is believed that substitution is wise; repression dangerous.

40. Chicago Dancing Club (Kinzie Social Center).

Adequate supervision by parents and teachers, early hours, other entertainment besides dancing, elimination of strangers—these are the essentials of the successful handling of the neighborhood dance.

41. Jersey City Center (Dancing at Public School No. 29).

The problem of chaperonage is usually met by providing entertainment which will limit the dancing to only a small part of the evening program. Special provisions are made for parents and adult friends who do not dance.

42. Louisville, Ky.—School Library Station.

It is only recently that a book was considered most useful which wore out with use. Too many libraries are prison hospitals for invalid books—useless because they do not work. The school library in a social center may become one of the liveliest and most powerful forces in a community because the books are at the place where *all* the neighborhood gathers.

43. Boston Center Club (Preparing Costumes for a Play).

Sewing, cooking, woodwork—all kinds of craftsmanship are vitalized by the social center, for they are not set tasks of routine schoolwork, but free expressions of interest.

44. Boston, Mass.—The United Evening Center Band.

In cities where social centers have developed extensively they usually federate, knitting the "neighborhood of the whole city" together. At intervals all the neighborhood center organizations meet at one place to extend acquaintanceship or to coöperate in a community-wide undertaking.

45. Louisville, Ky.—Gymnasium (Auditorium of School).

This view shows a meeting of delegates from several social centers. Federation of neighborhoods makes for unity of the whole community, and comprehensive improvements can be made because adequate machinery of coöperation is at hand.

46. New York, N.Y.—Public School No. 41 (Game Room).

Boys and girls under intelligent supervision learn to play together successfully. There is no better way to take children quickly and successfully thru the awkward age. Play, if it is to perform its true function of training the child for healthful development and efficient action, must be consciously directed and fostered by the community. Left to themselves, children do not play in a manner that gives most pleasure and best results

in physical and moral development. A child does not learn arithmetic without a teacher, nor does it learn the best team-work with its companions in play unless it has a teacher. The directors of play should be the self-made boy or girl leader and a competent instructor with thoro preparation able to help leaders and the rest of the children to get the most enjoyment and greatest profit from socializing play and games.

47. Lexington, Ky.—Lincoln School Auditorium.

Formal exercises to serve the same purpose (to give grace, poise, manners, adaptability, efficiency) should be subordinate to informal play and games.

48. Indiana Play Festival—Rural School Centers.

Play festivals, track meets, picnics, and the like are the least expensive and most profitable undertakings of a neighborhood. They should, however, be inclusive, taking in as many groups as possible, and eliminating sectarian and class lines.

49. Louisville, Ky.—Social Center (Field Day).

There is scarcely any activity found useful in city social centers which has not also been developed in rural schools. The "field day" has been one of the best means employed to bring the community together. Neighborhood carnivals, pageants, parades, home-coming weeks, holiday celebrations, clean-up days, disease prevention days, and numerous other devices and occasions have been employed in small towns and rural school centers to bring the community members in touch with each other, to widen narrow groups and factions, and to weld all groups into one whole.

The following slides suggest social center possibilities for schools, both in the city and in the country, which are not generously equipped. They emphasize, too, the importance of including playgrounds, vacant lots, streets, roads—all outdoors—in the program of community center activities.

50. Vegetable Garden at the Elton School.

Even a district school can maintain a garden to the advantage of the pupils.

51. Volley Ball at a Play Festival.

This game is especially valuable for country schools, as even a small number of players can enjoy it. Volley ball also affords excellent fun and exercise for a large group either of adults or children.

52. Little Equipment is Necessary.

The chief thing is the occasion. Good leaders find little difficulty in providing interesting activities for a social group.

53. Play Field.

Expensive running tracks are not necessary in order to have a successful play field.

54. Field Day.

An athletic field day in a country town. The roadway serves the purpose of a running track very well.

55. Entrance Blank, Field Day.

This blank is used at the annual field day and play picnic of the country schools of Ulster county, N.Y.

56. Day Nursery.

At a country play festival. The nursery makes it possible for mothers to secure some leisure for community recreation.

57. Outdoor Art.

At the Freeman school, Rockford, Ill.

58. Flower Garden.

The Elton school garden in August.

59. Village Schoolyard.

There are many possibilities for much fun for little money.

60. Planting Plan.

School garden clubs use carefully prepared planting plans.

61. Country Road to School.

The approach to a community center whether in city or country should be beautiful.

62. Country School.

Before the organization of a social center.

63. Country School Improved.

After the social center was organized immediate steps were taken to improve the meeting place.

64. Playground in Town.

Playground at the McCalla school, Bloomington, Ind.

65. Playground.

School playground in Bloomington. No town or city, whatever its size, should be without facilities for supervised play.

66. A City Schoolhouse.

In spite of difficulties this public school front yard in Cleveland was successfully improved.

67. Cleveland, Ohio.

Many dismal sections of the city were neglected before the organization of school neighborhood centers.

68. Cleveland Improved.

Whole sections of the city have been made wholesome and even beautiful by the efforts of the Cleveland Home Gardening Association.

69. City School Building.

The Bolton public school, Cleveland, a successful community center which is used by the whole neighborhood.

70. Play Apparatus.

Too often expensive playground apparatus, like this in Chicago, has been erected and inadequately used because of the failure to provide play leaders.

71. Kindergarten Group.

These children are playing in a New York City public school yard. They can play without expensive apparatus.

72. Results of Modeling.

This work was done by children attending the Chicago vacation schools.

73. Class in the Woods.

This is a natural history class on an excursion from Chicago, children of a vacation school.

74. In the Fields.

The Chicago vacation schools have made both city and country contribute to the schooling of the children. The schools are for old and young and embrace the widest range of resources to enrich the life of the community.

It is well to end a discourse on the community center with a statement which seeks to sum up the deep significance of the movement. President Wilson has said with reference to the social center movement: "No man can calculate the courses of genius, no man can foretell the leadership of nations. And so we must see to it that the bottom is left open, we must see to it that the soil of common feeling, of the common consciousness, is always fertile and unclogged, for there can be no fruit unless the roots touch the rich resources of life. And it seems to me that the schoolhouses dotted here, there, and everywhere, over the great expanse of this nation, will some day prove to be the roots of that great tree of liberty which shall spread for the sustenance and protection of all mankind."

Clarence Arthur Perry says: "A schoolhouse grows into a social center at the same rate as the neighborhood activities occurring in it increase in range and frequency. The most effective line of action is that of showing a hospitable—even inviting—attitude toward the life just outside."



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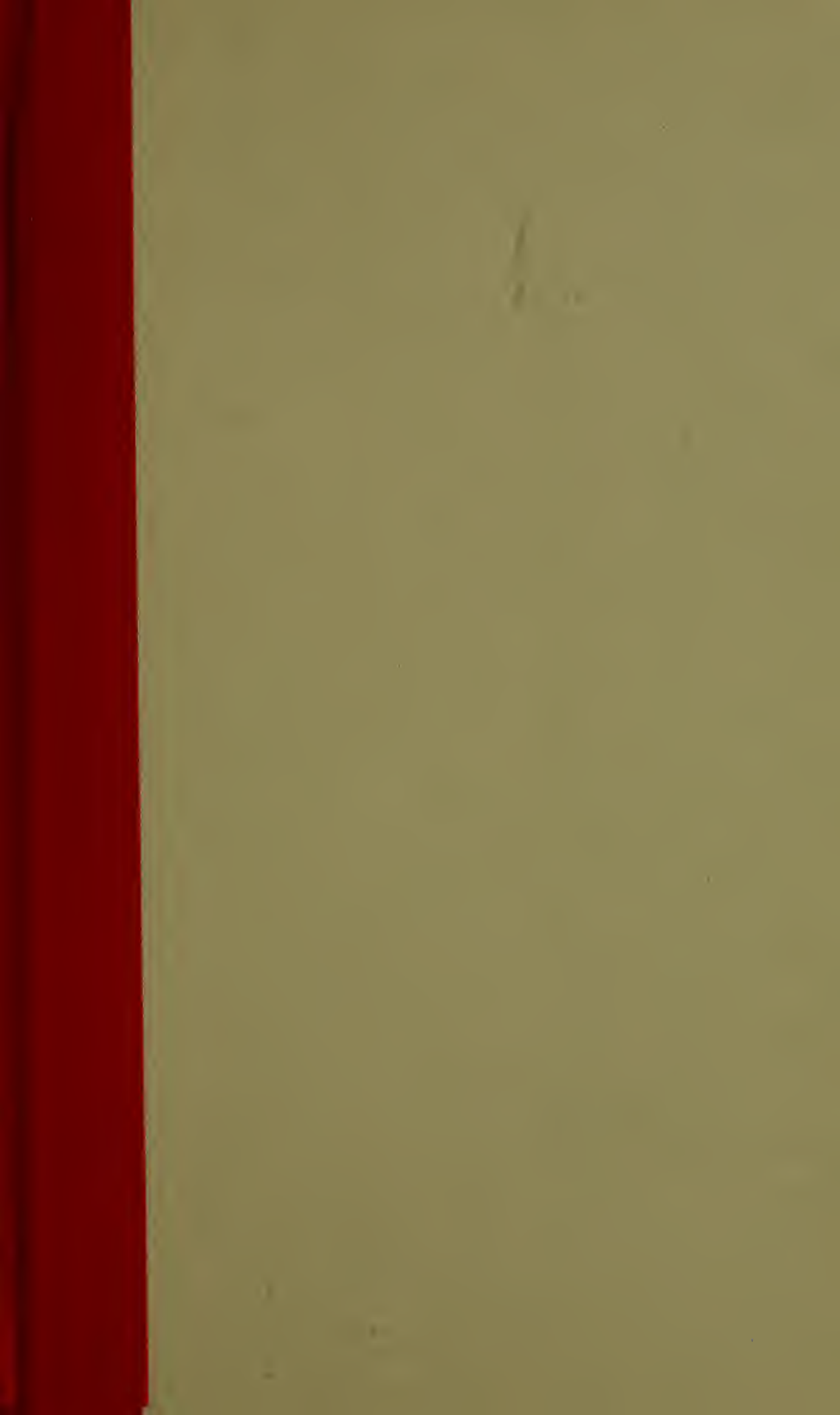
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